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Essays, Expositions, &c.

CHRISTIAN UNION.

No. 1.—Union in a Particular Church.

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The subject of Christian union has been engaging much public attention of late years, and certainly every true believer must earnestly desire the hearty union of all who love our Lord Jesus Christ. For this the Redeemer prayed in the days of his flesh, and for this he pleads in heaven. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Permit me to offer a few suggestions, with the view of promoting so laudable an object.

1. I observe, the soul of each individual must be united to Christ by a lively faith. There can be no real union between us and the friends of Jesus, unless we be united to him. We must first become well affected to the king, and then we shall become well affected to the subjects. We must first possess the spirit of filial affection to our Heavenly Father, and then we shall exercise fraternal love to all the redeemed family. Love to the brethren flows out of a heart filled with the love of God as its source. "Every one that loveth Him that begat, loveth Him also that is begotten of him." All true Christian union must begin here. It cannot be effected by any outward organisation or form of church government; but is produced by a kind of spiritual magnetism, instinctively drawing the hearts of the children of God together, on the mutual discernment of his moral image impressed on the character of each. This is the soul-uniting principle that "knits" the saints "together in love," and makes them "of one heart and of one soul"—hence "charity," or love, is said to be "the bond of perfectness," or "a perfect bond." Love is the grand family badge by which the disciples of Jesus are distinguished from the world and worldly professors of religion. "By this shall all men know that ye are my disciples," says Jesus, "if ye have love one to another." But,

2. Those who are redeemed by the same blood, regenerated by the same Spirit, and travelling to the same happy home, ought to unite in the fellowship of a Church of Christ, *i.e.* a society composed of persons possessed of "like

precious faith" with themselves, whose holy lives mark them out as the disciples of the meek and lowly Jesus. And it is their duty and privilege to seek the peace and prosperity of such a society—"endeavouring to keep the unity of the spirit in the bond of peace." The Church of Christ is a "kingdom of righteousness, and peace, and joy in the Holy Spirit," and the members not only ought to be peaceable subjects of the Prince of Peace, but they ought to "follow the things which make for peace, and things wherewith one may edify another." They ought to avoid every thing that tends to "sow discord among brethren," and to guard against dividing men and dividing measures. "Now I beseech you, brethren," says the apostle, "mark them which cause division and offences contrary to the doctrine which ye have received, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple." There is no sin more branded in the Word of God than the sin of schism, and no sin against which the members of a church ought to be more on their guard.

Peace, however, ought not to be sought at the expense of truth. We must be "first pure, *then* peaceable." It is to be feared that under the pretence of avoiding division, the discipline of certain churches is sadly neglected, or very imperfectly administered. Some churches, for example, hold it as a divine principle that no church deed ought to be done unless the members are *unanimous*. And in a plain case of discipline there seems to be little room for difference of opinion. If a brother be charged with transgression, the crime is either in evidence, or it is not in evidence. If there be no evidence of guilt, he ought to be retained; and if there be evidence of guilt, and he remain impenitent, he ought to be put away. And the man who would plead for the retention of an impenitent transgressor, or who would insist on the exclusion of a brother against whom there is no evidence of guilt, ought *himself* to be removed from the fellowship of a Christian church. But I have known some very wicked things done in churches under pretence of respect for this principle, viz.—that of the necessity of the members of a church being *unanimous*, or of *one mind*, on every case considered by them. An intelligent gentleman of my acquaintance, for example, once applied to a certain church for fellowship; but received a laconic note from one of the deacons, stating that the church was not unanimous on the subject, and, consequently, that he could not be received; but that he (the deacon) *was "not instructed to give any reason why he could not be admitted."* The candidate afterwards applied to another church; but the latter church deemed it necessary to correspond with the former, in order to ascertain the ground on which they had refused him. The latter church received a brief note in reply, intimating that there was nothing against his moral character, and closing with the following brief prayer:—"May the Lord preserve you from *divisions*, brethren." The latter church considered themselves bound to receive the applicant, as there was nothing against his character, notwithstanding the *pious inuendo* expressed in the letter of the former, and the devout prayer seems to have been heard, for no division ever ensued. But, shortly after this, the principal objector in the former church called on him, acknowledged that he was actuated by a feeling of ill will in opposing his admission, and begged his forgiveness; and I have reason to believe the whole church now see things in a different light. Thus a Christian man was debarred from the Lord's table, under the pretext that the church was not unanimous—though *no reason* could be given—the want of unanimity being occasioned by the *ill will* of a disaffected individual!

Take another case. A member of another church, *with which I am well acquainted*, was once overtaken in a fault, and, having been exposed, his case came before the church on the following Sabbath. The members present *unanimously* resolved that he should be admonished next Lord's Day—*himself consenting*. A certain member, however, happened to be absent, whom I shall call Dr. Diotrephes, for convenience' sake. As soon as Dr. Diotrephes heard of the resolution, immediately he made a canvass among the members, and

succeeded in getting two of the deacons to append their names to a document to be forwarded to the minister, demanding that the course of discipline should not be carried out, which these very deacons had *voted for* on the preceding Sabbath, and that a church meeting should be called at the close of public worship, when Dr. Diotrephes would give reasons against "public rebuke." The discipline, accordingly, was suspended, a church meeting was called, and Dr. Diotrephes laboured hard to show the people that the apostolic direction in 1 Tim. v. 20—"Them that sin rebuke before all, that others also may fear," did not apply to private members, but to elders or pastors, so that, according to his doctrine, the pastor of a church is the only person who ought to be rebuked; and, truly, should the pastor require reproof, Dr. Diotrephes is the man who will give "good measure, pressed down, and shaken together and running over." The unanimity for which Dr. Diotrephes insists, however, seems to be that the members must all agree with *him* rather than that he must agree with *them*, for I have observed that when the majority happens to be on his side, he can treat the objections of dissenters lightly enough, *especially in the case of the pastor*. In the case related there was actually a unanimity of judgment expressed at a regular church meeting; but Dr. Diotrephes, who happened to be absent, succeeded in getting two of the deacons to undo, as individuals, what they had done the day before in connection with the church in their collective capacity, and in regular form, and by this means overturned the whole,—so that instead of the few submitting to the many, the many must submit to the few, and that under circumstances not very creditable to religion.

Unanimity is no doubt very desirable; but supposing it to be necessary in all cases, the man certainly takes a very unlawful advantage of its necessity, who can hinder the free action of a church, because, forsooth, *he* will not agree to it so that no member can be received, admonished, excluded, nor restored,—nor any church deed rescinded, however iniquitous, but according to the will of Dr. Diotrephes! How absurd to suppose that the Lord Jesus has given a law to be obeyed; but that he has given another law forbidding its observance, unless every member agree to it—so that the obedience of the church in general must depend on the whim or caprice of a few headstrong individuals, who may wish to counter-work the church, or more probably the pastor! The alleged unanimity in that instance is nothing short of an ungodly confederacy against the authority of the King of Zion—a setting aside his laws lest those who dislike them should be displeased—and doing all this under pretence of acting on principle!

There is one way, however, in which unanimity might be obtained, and the difficulty disposed of, viz.—by the exclusion of Dr. Diotrephes, and those who might be in league with him; but that would no doubt be difficult, because he may, perhaps, be a wealthy man, and the cause could not do without him. Well, it is a poor cause that is dependent on him, and I am greatly mistaken if the cause of *Christ* would not prosper much better without him. "If opulence," says worthy Andrew Fuller—"if opulence be allowed to supply the place of spirituality, or ambitious or litigious characters be preferred on the principle of expediency, as a means of keeping them in better humour, is it not carnal? . . . . With regard to a neglect of discipline lest it should hinder the cause, what cause must that be which requires to be thus supported? Be it our concern to obey the laws of Christ, and leave him to support his own cause. If it sink by a fulfilment of His commandments, let it sink. He will not censure us for not supporting the ark with unhallowed hands." Should the faithful exercise of discipline lead to disunion, it is the only Scriptural way of promoting *Christian* union, and any other union is not to be desired.

THE CHRISTIAN'S CONFLICTS, AND HIS ENCOURAGEMENTS TO PERSEVERE.

AN ADDRESS TO YOUNG DISCIPLES.

The path to heaven is one of conflict; the man who enters upon it has to fight his way. There is nothing in this fact to alarm the true Christian. It renders needful deliberation, watchfulness, determination, and courage: but with these there is nothing in the conflicts into which he is called to enter to make the Christian hesitate, or waver, or in any way to dishearten him. The fight in which it is his lot to take part is a "good fight"! It is in a good cause, under a good commander, with good company, and associated with happy prospects. If there is contest, there will be conquest, and the conquest will be glorious and blissful.

It is our intention to make a few observations on both these aspects of Christian life, on its shady and on its brighter side—its struggles and its triumphs—the conflicts which the Christian has to meet with in the way to heaven, and the encouragements which he has to persevere. Our remarks will be specially directed to those who have recently put on Christ, or have it in immediate contemplation so to do; at the same time, we shall be ready to confess to some degree of disappointment, if the remarks made do not prove themselves more or less suitable to others beside.

I. Then, permit me to remind you, dear friends, that *you may expect conflicts*. You perhaps do not feel them now, or, at least, you do not feel them much. The time of enlistment into the army of Jesus is often one of peculiar tranquility, and peculiar delight. The first pangs of guilt have just passed away, the first black cloud of gloom and despair has just been dispersed, the first rays of love and hope, with their irradiating and consoling influences, have just entered the mind, and everything is calm and peaceful as the summer sunset after a violent storm.

"The gladness of that happy day,
Our hearts would wish it long to stay!"

"Master, it is good for us to be here!"

"Our willing souls would stay
In such a frame as this,
And sit and sing themselves away
To everlasting bliss."

Such utterances, dear friends, express your feeling, and the feeling is very sweet. But, then, you must remember it is not always to be just like this with you, nor is it meet it should be. As the servants of Christ, you are soldiers, and you must know that it is not the business of soldiers to be "sitting and singing themselves away" either to bliss or anywhere else. They may be allowed their seasons of relaxation and joy; and in the army of Jesus such seasons are frequent. But it is the proper business of the soldier, not to sit and sing, but to arise and fight. And this is the case with you. Christ calls you soldiers because there are battles for you to fight. Yes, you *must* fight, if you would reign. "The kingdom of heaven suffereth violence, and the violent take it by force."

1. First of all, you may have to struggle against misgivings about your state. You have now, it may be, a comforting hope that you are converted, that your sins are forgiven, that you are accepted in the Beloved, and that he will ultimately bring you to heaven. You perhaps feel, with Paul, that nothing can separate you from the love of God which is in Christ Jesus our Lord; and stretching your thoughts across the yet untrodden desert to Jordan's banks, can sing,

"And when I'm to die,
Receive me, I'll cry,
For Jesus has loved me,—I cannot tell why:

But this I can find,
We two are so joined,
He'll not be in glory, and leave me behind."

Well, now, it is possible you may experience a change in this respect. I do not say it is certain you will, but it *is probable you may*. It is the lot of most Christians to have some misgivings. God withdraws himself from them, darkness enters their minds, they begin to question whether they ever were converted, or if they had any religion formerly, whether they have not lost it. And you may have to struggle against doubts and suspicions of this kind.

2. You may have to struggle against adverse providences. The sun of prosperity does not always shine upon the path of those who love and fear God. It may not always shine upon your path. You may meet with reverses. God may be working in one way with you, when you think it would be very much better for him to work in another. Your persons, or your families, may be visited with affliction; your hopes may be blighted, and your plans frustrated. Your efforts to get on in the world may seem unsuccessful. You may see former companions who are still ungodly, apparently prospering better than you. If it should be thus, as it may, you will find you have to struggle—to struggle to keep your faith alive in God's wisdom, goodness, and faithfulness; and to struggle to keep your love alive also.

3. You may have to struggle against the inconsistencies of professors. It is a truth that must be admitted, and should be admitted with deepest pain, that some professors are not consistent. You may meet with some of this sort. Just one caution here. Do not make it a point to *look after* defects in others. Some young Christians have sadly spoiled themselves with this, and it is enough to spoil anybody. Be sure you guard against it. It is very unlovely in itself, and certainly not unattended with danger. While looking at others, you are apt to forget yourselves, and the devil, who is always watching, may take advantage of that temporary forgetfulness to bring you to grief. But without looking after inconsistencies you may meet with them; they may be presented before you in so prominent and glaring a form that you cannot help observing them; and, if so, there will be a struggle. We are differently influenced by the inconsistencies of our fellow Christians. Sometimes those inconsistencies tend to make us self-righteous. You will have to struggle against that. Sometimes they tend to make us lax in our own conduct. You will have to struggle against that. Sometimes they tend to make us despondent. You will have to struggle against that.

4. You will have to struggle more or less against unreasonable and wicked men. Paul had to struggle against these. And he found the struggle so severe that he sought the prayers of his fellow Christians to help him out of it. (2 Thes. iii. 1, 2.) You may expect a conflict of a similar kind, for men are the same still. You will have to struggle against their opposition to you in what is good. You will have to struggle against their flattery of you, which is far more dangerous than their opposition. You will have to struggle against their reproach and ridicule. You will have to struggle against their unreasonable expectations of what you ought to be. Because you profess to be Christians, they will almost forget you are men, and unreasonably look for an innocence of spirit and deportment in you approaching to the innocence of angels.

5. You will certainly have to struggle against the unseen powers of darkness. The powers of darkness are unseen, but not unfelt. You know what Paul says about them—"We wrestle not against flesh and blood," *i.e.* not *only* against flesh and blood, "but against principalities," &c. (Ephes. vi. 12.) Yes, you will have to struggle against these; and they are numerous, malicious, powerful, vigilant, crafty, knowing exactly how to adapt their attacks to individual cases.

6. And you will certainly have to struggle against yourselves. It is not unlikely that the most frequent and desperate conflicts will be here. Believers

have much work in beating back the world and the devil, but they have a greater task still in keeping their own heart. It is said that John Newton once visited a menagerie in which there was a remarkably tame lion. He entered into a conversation with the keeper about this lion; and, amongst other things, the keeper said, "He is very quiet on the whole, but he has a *great deal of his old nature about him yet.*" "That is just how it is with me," thought Newton; and, "That is just how it is with me," each one of us may say. We hope we are born again, that our hearts are renewed, that the spirit of the lion has been to some extent destroyed, and that of the lamb infused, but there is a *great deal of our old nature about us yet*, and we shall have to struggle against it. Unbelief, self-confidence, pride, worldliness, passion, insubordination to the will of God, we shall have to fight against, and to fight against continually. When we have fought till we think they are dead, we shall find them rise up again, so that it will be needful for us to renew the conflict again and again. Thus, dear friends, I have referred to some of the conflicts which you may expect in the way to heaven. Now observe,

II. As Christians, you have every encouragement to persevere. The conflict may sometimes be very severe. You must not be surprised if it is. It may be very complicated. I have told you that you will have to struggle firstly against this, and secondly against that, &c.; but you must not expect the struggle to come firstly, and secondly, and thirdly, in your own experience. If you do, it is likely you will be disappointed. Your enemies may present themselves before you two or three together, or all at once. At one and the same time you may have to struggle against misgivings as to your state, adverse providences, inconsistent professors, wicked men, the powers of darkness, and the corruptions of your own hearts. You may have to fight against them all at once. And you must not be surprised if sometimes you seem to get the worst of it in the conflict. You very likely will feel *that*. You will fancy you are losing ground—that there is nothing for you but defeat. Still you must not be alarmed. You must not grow despondent. You have every encouragement to persevere.

1. You are assured of the presence and help of your great Captain. He promises to be with his servants, and He always fulfils his promise. In every conflict you have, external or internal, Jesus is with you, and will give you help. You might grow exhausted in the conflict, and very soon would, but the Saviour will not let you, for he is constantly administering his grace and strength to your hearts. And then He himself fights for you. The believer often seems to be at disadvantage with his foes both as to number and strength, but when Christ is placed on his side, the case is altered. "Greater is He who is with you, than he who is in the world." A king was once numbering his forces with a view to calculate the probabilities of his being able to resist successfully an attempt about to be made to invade his territories. Seeing him somewhat gloomy and despondent at his numerical inferiority, one of his officers, the marks and scars of whose countenance proved that he had done good service for his country in time past, rushed into the presence of the king, exclaiming as he did so, "How many do you count me for?" Believer, in all your conflicts Christ fights with you, fights for you, gives you strength that you may fight for yourselves. How many do you count him for?

2. If you persevere, you are sure to conquer. Unlike most soldiers, the Christian receives an assurance of conquest as soon as he enters the battle. He is assured he shall be a conqueror, and more than a conqueror. More than a conqueror, because he shall sustain no injury in the conflict—lose nothing but what is bad, and gain much that is good. The true servants of Jesus have the promise of persevering grace, and to those that persevere, the victory is sure. It is as sure as though it were already realised. In fact, to persevere is to conquer. In this battle, he that stands his ground, makes head-way; he that endures, triumphs. And then, once more:

3. The conquest is attended with a sure and blessed reward. That reward

is beautifully described in the epistles to the churches recorded in the 2nd and 3rd chapters of the Book of Revelation. You cannot do better than study it as it is there presented. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "Be thou faithful unto death, and I will give thee a crown of life." "He that overcometh shall not be hurt of the second death." "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; . . . . And I will give him the morning star." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Surely this reward is great and blessed.

You see, then, your encouragements. If I were to venture a word or two of advice, it would be,—Never parley with the enemy. You can get no good by so doing, but may experience much harm. Never go to sleep on the battle field. Never hide your colours. Never run away from the foe. Do your utmost to help on each other in the conflict. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

E. P.

PLAIN THOUGHTS ON BAPTISM.

BY W. JENKINS, TREHERBERT, GLAMORGANSHIRE.

Baptism. What a multitude of different opinions gather around this divine ordinance. It is not our intention at present to say anything concerning the ceremony of infant sprinkling; inasmuch as we want to concentrate our thoughts on baptism in the *New Testament sense of the word*. We mean, of course, by baptism, not the sprinkling of infants, but the immersing of believers—*the ordinance instituted by Christ*.

Baptism. What about it? *It's very old, and soon will be out of fashion. It's very old*. Yes. It has witnessed the political and the religious changes of the world for more than eighteen centuries. Thousands have been buried in past ages in the waters of baptism, and they have risen again to walk not after the flesh, but after the spirit; having arisen with Christ, many of them lived to a very great age, in accordance with the requirements of their profession, but *all* of them died at last. The funeral of the first few friends of Christian baptism took place many centuries ago. John the Baptist—the first man that ever practised immersion as a religious act—God's special messenger to baptise—this great and good man, by this time has had a long night's rest. The thundering noise of ages has not disturbed him in the quiet slumbers of the grave. Well, we must go back to his time to find the precise age of baptism. The age of baptism is from the days of John the Baptist until now. Baptism is old enough to give you a description of that stern, honest, and thundering preacher that lived in the wilderness—that preached on the banks of the ever memorable Jordan, baptising in its waters all that came to him confessing their sins. It raises up before you this wonderful man—John the Baptist—in his rough and straightforward manner of dealing with the

unbelief of the leading men of his age. Baptism is old enough to remember this messenger crying in the wilderness, "Repent ye, for the kingdom of heaven is at hand." If *age* has a claim to honour and universal reverence, *baptism has*. It is more than *eighteen hundred years of age*. We look with respect upon a good old man. We delight to hear him speak of "olden times." The reader might have seen an old soldier, in some of our towns and villages, bending under the weight of age and infirmity. That man has been in perils on sea and land. Look at him, surrounded with a crowd of people who listen to him with all the attention possible, when relating all that he has seen—the wars that he has been engaged in—the eminent persons that he has met with—his dangers, and almost miraculous deliverances. Why did the crowd listen with such attention and respect? Because there stood before them a venerable patriot, who could relate to them all day some things *old* and *new*, startling and wonderful. Well, then, if age and experience, goodness and knowledge, have a claim upon our attention, surely the baptism of the New Testament has. It can impart the highest knowledge, and point to the safest way—*the way of obedience*.

Baptism can give the history of men and manners in the time of Christ and his apostles. Consult the history of baptism, and some of the most interesting scenes will burst upon your view. Look! heaven is wide open. Baptism has seen the most wonderful in history. It has seen the blessed countenance of the Son of God himself—approving its waters. It has a wonderful memory. It can impart wonderful and necessary information. It has been engaged in severe conflicts; it has gained glorious victories; and it is still alive. Surely, with propriety, we say that baptism is very old. Being old, good, and divine, it ought to be consulted with in every language and by every person who would like to know where is the entrance into the visible church. We all agree that baptism is very old, but we cannot believe the next sentence, "*and soon will be out of fashion*." This conclusion is too hasty to be true concerning this ordinance. We are not ready to assert that there are *not any* in the world who would not assist to throw baptism overboard altogether, without mentioning those who profess that they will have nothing to do with it in any shape or form. We are afraid that we know some who are anxiously looking for its funeral. They are anxious to hear that it is either dead, or that some change has taken place in the mode of its existence. *Eighteen hundred years of age, and not dead yet.* No, not yet, my friends. The changes of this world can never change this ordinance. Changes and baptism are strangers. Baptism knows no change. It is exactly the same now as when Christ said, "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. xxviii. 16; Mark xvi. 15, &c.) The hills and mountains of Palestine have greatly changed since the time of Christ. The world is full of changes, but baptism remains unchangeable in the midst of all. It is the same yesterday, and to-day, and will be the same until time shall be no more.

Probability and certainty assure us that baptism will not be out of fashion very soon. Hearken to the teachings of these few words—"And lo I am with you alway, even unto *the end* of the world." Let it be always remembered (with due respect to man and his inventions) that the gospel will never bend to the fashions of this world. Baptism has a fashion of its own, and the world some day or other must honour it. Baptism has been in the habit ever since it was instituted to receive persons capable of faith and obedience. This fashion of dealing with the world will never be changed. Baptism says so—consequently it will come to pass. Baptism has a very strong resolution—it is divine—*Christ's resolution*. As long as the world shall require the gospel and its ordinances, baptism will be in the fashion. It suits every season and climate throughout the world.

Baptism. Many attempts have been made for its life. On its first appearance it succeeded in attracting the notice of Jerusalem and all Judea, and all the

region round about Jordan. Even the scribes and Pharisees felt a desire to pay homage to its teachings. But baptism was not to be held long in respect. John was beheaded, Christ was crucified, the apostles nearly all were martyred, and the early church was persecuted and scattered in different directions—some to preach in the dark places of the earth, others went home to sing praises in the land of light and happiness.

Men of rank and influence have made several attempts to deprive baptism of its life. It has met the most decided enemies in all the multitude of its opponents amongst the rulers of nations. Emperors, kings, and queens, have made the best of their influence to crush the gospel, and with it the ordinance of baptism. We need not thank the Roman emperors—and *all* the persecutors of Christianity in different ages—that baptism is still alive in the world. Baptism is alive because it refuses to be put to death—it is alive *in spite* of all the unbelief and hatred of the most influential men. The influence of emperors and kings, and the united efforts of talent and learning, have *entirely failed* to deprive baptism of its existence, and its rights to be honoured and obeyed. There are no bounds to the boldness of man. Attempts were made in the third century to turn baptism out of its *own house*. This was really bold—it was *daringly* bold. But baptism refused to go; and it's determined, by God's help, *not to go;* it's not right that it *should go, even* to give its place to the *dearest of human inventions*. Those who oppose baptism had better look out—they will never gain the victory. If they will, they must leap over Almighty Power to lay hold of it. Are there any in the regiments of error that can do this? I need not write *No* after such a question.

Baptism. It shall live until the gospel has accomplished all its purposes in the world. The reader is ready to ask, Where are the proofs of this? Here they are:—

1. *It is a divine ordinance, instituted with the intention that it shall remain in the church until the end cometh.* The old economy and its institutions were not intended—only for a certain time. Not so the gospel and its ordinances.

2. *The friends of baptism are increasing in numbers daily, and every one of them says that it shall live.* Baptism has thousands of sincere and attached friends. They are strict and zealous for the maintenance of its honour and requirements. Sunday afternoon, August the 7th, 1864, this village* had a visible proof that the friends of baptism in the place are getting on the increase. May the Lord continue to add *saved ones* to his church. Baptism shall live. It's friends are getting more numerous, and its prospects are better now than ever they have been before.

3. It shall live, because Christ is alive to defend it. *Truth, baptism,* and *Christ,* are on the same side. Truth—gospel truth in general, and the ordinance of baptism in particular. Listen to the words of Christ—"Because I live, ye shall live also." If you wish to be safe, happy, and victorious, you must live on the same premises as truth—you must love God and keep his commandments.

FAITH.

BY THE REV. W. FRITH, BOROUGH GREEN, KENT.

How precious is the grace of faith! How invaluable! How indispensable! For if it is true that "without faith it is impossible to please God," it is of the first importance that we should all have, not only right views of the *doctrine of faith*, but that we should also experience the *grace of faith!* If it be important that we should be "prepared to meet our God," and also "made meet to be partakers of the inheritance of the saints in light," and if also it is true that there can be no acceptable preparation without a participation in the

* Treherbert, in which place *five* were immersed in the river Rhondda on the above-mentioned Sunday.

grace of faith, which Paul calls "the faith of God's elect," then there can be nothing on earth so important as to realise a consciousness of the possession of that saving grace. Its possession is necessary to secure the eternal welfare of the soul. And what upon earth ought more seriously to demand our immediate attention than the eternal interests of our never-dying soul! Well spake the blessed Redeemer when he said, "What shall it profit a man if he gain the whole world and lose his own soul; or what shall he give in exchange for his soul?" Ah! what indeed! What is time to eternity? What are the short and uncertain interests of the body, compared with the certain and eternal interests of the soul? Who would be careful to patch up and decorate a mud dwelling, if he could secure a "mansion"? And what is the body but a "tabernacle"—a moving tent? What is the world but a "waste howling wilderness," in which the tent is pitched, here and there, for a time? As the poet beautifully observes,

"And nightly pitch my moving tent
A day's march nearer home."

Well, then, let the question come with all its vital importance. Let it be as a frontlet before our eyes—Am I the subject of saving faith? In vain shall I have right views of the doctrine, important as that may be, and undoubtedly is, if I lack the grace itself. Hence, Paul says, "*by grace are ye saved*, through faith, and that not of yourselves: it is the gift of God." Yes, the grace of faith is a divine gift—a "fruit of the spirit"—"a good work"—"of the operation of God." Its possession transforms the entire character. No sooner does the sinner receive faith than he exercises it, and in doing so, discovers his vileness, and therefore hates sin. He sees the beauty of Christ, and therefore loves him. He discovers his state of deep and enormous criminality, and seeks pardon and forgiveness. He sees his filthy, loathsome, and degraded state, and goes to "the fountain open for sin and uncleanness," and is cleansed by the purifying blood. He sees how weak and helpless he is, and he discovers that by applying to Jesus, he will be enabled "to run and not be weary, and to walk and not faint," and he makes immediate application. Indeed, the possession and exercise of this grace is the very soul of the Christian. He acts according to "the proportion of his faith." And just as a man acts according to the power, strength, vigour, and exercise of his mental constitution; so the Christian will act and live "a godly, righteous, and sober life," as he possesses a greater or less degree of faith. How important that Christians should, at all times, adopt the language of the disciples, and, coming to their divine Lord and Master, exclaim, in the deep longing of their souls, "O Lord, increase our faith!" Faith is to the Christian, what feet, eyes, hands, and ears are to the body. With the feet and hands the body obeys the dictates of the soul, and with faith the soul obeys the commandments of God. As the eyes reveal to the mind the objects that are without, so faith reveals to the soul "things not seen as yet," and becomes "the substance of things hoped for, and the evidence of things not seen." Oh, then, Christian, if you would be active in your Master's service—if you would know your Master's will—if you would see "the altogether lovely and chiefest among ten thousand"—if you would live near to God, in prayer and habitual communion with him, and "keep your garments unspotted from the world," seek, prayerfully, for a larger measure of the "precious grace" and "covet earnestly the best gifts," and, above all, THAT "without which it is impossible to please God," for—

"Faith, 'tis a precious grace,
Where'er it is bestowed;
It boasts of a celestial birth,
And is the gift of God."

Obituary.

MR. JONATHAN WOOLLEY.

On August 14th, at Spring Gardens, Spittlegate, Grantham, after nine months illness, Jonathan Woolley departed this life, aged fifty-five years. At the formation of the Particular Baptist Church in this town, five years ago, he was unanimously chosen to the office of deacon, an office which he filled with credit to the time of his death. Although he was a poor talker, he was, what is better still, a good worker and a judicious adviser; and it may be said, truthfully, that in the latter capacity the church has yet to feel his loss. For six months prior to his death his sufferings were severe; and at intervals he endured great darkness of spirit. These intervals, however, were relieved by occasional visits from his Saviour, which enabled him to exercise hope and patience. On the evening of the 6th June a meeting was held in his house. At its commencement he lay upon the sofa, almost exhausted. As the first hymn was being sung, he lifted up his thin wasted hand, and beckoned for his hymn book to be handed to him. This was done, and when all around were affected and weeping, he sang out, as if God had suddenly endued him with power from on high,

"Soon shall I pass the gloomy vale,
Soon all my mortal powers must fail;
Oh may my last expiring breath
His loving kindness sing in death."

That meeting will never be forgotten by the friends who were present. At its close he intimated it to be his belief that he was shortly going home; and as a dying man, looking round upon all present, with great solemnity he said—"If there should be one careless soul present, I beseech that soul to seek the Lord." During the last week of his life the enemy of souls was suffered to attack him; his darkness was great; and he trembled lest he should not be found right at last. But this conflict was only destined to be temporary. The Wednesday evening previous to his death, his beloved partner read to him the eighth chapter of Romans. And now came the time of his deliverance. As she read the words, "Who shall separate us from the love of Christ?" his soul was set at liberty; and hearing that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, could separate him from his Saviour, he cried out in rapture, "Oh, my dear, I can now see eye to eye with you; I can see I am safe in the hands of Christ." From this moment, until he expired, his joys were surpassingly great. He frequently declared that, look which way he would, he felt the joys of heaven. If he was asked how he felt, his answer was invariably, "I am in heaven." At seven o'clock of the Lord's Day morning on which he departed, he sang nearly through his favourite hymn, commencing with,

"My God, my Father, while I stray
Far from my home, on life's rough way,
Oh teach me from my heart to say,
Thy will be done.

In the course of the morning a friend read to him part of the seventh chapter of the book of Revelation. As he read the ninth verse—"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands"—he cried out in ecstacy, with a loud voice, "Yes; and one of them from this house." He assured all around him that he could not tell them what he felt, and saw, and knew; that the revelation could not be told to the world. To the members of the church and teachers of the Sunday school, he gave various exhortations, urging them to be sincere and faithful; and not to make long formal public

prayers, as God would turn a deaf ear to them. Upon one of the friends urging him to take a little more rest, he said, "I cannot rest—I must tell you all is glorious." At half-past eleven he turned himself over and wiped his forehead, saying, "Now the time is come that my Lord is going to take me away." He talked joyfully for a while, and then came the end. Waving his hand, he said, "*Good bye, all of you—it is all right—the angels are all round my bed, waiting to waft me away—farewell! farewell!*" and in a minute or two afterwards, without an apparent struggle, at ten minutes past twelve, his spirit soared to the land of rest. He triumphed in the thought that he was going on the Sabbath Day to enter on the eternal Sabbath that remaineth for the people of God. His remains were interred in the Cemetery on the Thursday following, by the Rev. H. Watts, of Golcar, before a large assemblage of relatives and friends.

Poetry.

LINES

Written on the Death of two interesting Sons of my beloved Brother, the Rev. John Howe, of Stacksteads, near Manchester.

The elder youth, named John, died June 25th, 1864, aged Ten Years and Two Months,—and the younger, named Samuel, died July 10th, 1864, aged Six Years. In one short fortnight they joined each other in heaven.

"OF SUCH IS THE KINGDOM OF HEAVEN."—Matt. xix. 14.

ADIEU, ye cherub forms, adieu!
Lent from above,—not given;
No home is here for such as you,
Your proper home is heaven.

And shall we mourn, or call it woe,
That ye depart so soon?
Full oft the sweetest flowers that blow,
Are plucked before the noon.

Full oft in love, the Father's hand
Conveys the bud away,
And plants it in a sweeter land,
To bloom in endless day.

But could that blossom speak again,
Though pain the heart has riven,
Each pang would perish at the strain,
"DEAR MA,—WE'RE THREE IN HEAVEN."*

Yes, there are three around the throne,
In everlasting rest;
And while we suffer, weep, and groan,
They number with the blest.

And would we ask them back to earth,
To sorrow, sin, and pain?
That they forego that heavenly birth,
And dwell with us again?

* When little Samuel was informed of the death of his brother John, he sweetly and pionsly remarked to his weeping mother, "Then, ma, we have two in heaven!" referring to a twin-sister who died in 1856. In keeping with this exquisite touch of natural feeling, it is only proper to say,

"—WE'RE THREE in heaven."

Perish the thought,—no more, no more
Let selfish love prevail.
Sweet Heralds,—they have gone before,
To joys that never fail.

Not they to us,—but we to them,
Will rise by grace divine;
Then each will add another gem,
Where Jesu's jewels shine.

Yes, though on earth we wait in pain,
And must by care be driven,
That tender voice will sing again,
"Dear Ma,—we're ALL in heaven."

WILLIAM STOKES, *Manchester.*

Page for the Young.

NO PLACE LIKE HOME.

SOME little girls were singing together in a beautiful yard, full of shrubbery and flowers,

"There is no place like home."

"Well," said Susan A., "I declare I don't believe that there is any place like my home. It is nothing but work, work, all the time. The moment that I get inside of the door, mother says, 'Here, Susan, tend the baby'—or, 'here, Susan, set the table'—or, 'here, Susan, do something else;' and I can't get a chance to play at all, unless I slip away when mother is busy, and does not notice me."

"And I believe that my home is worse even than yours," said Clara B., "for it's nothing but scold, scold, from morning to night. As soon as I open the door, it is, 'Clara, bless me! what has kept you so long? Why, Clara, where on earth have you been?' And then in a minute it is, 'Clara, you are always in the way! I wish you would stay out of the house, if you can't behave yourself!'"

Other girls made similar complaints. One of them, however, little Ellen C., said nothing for some time; at last she spoke timidly:—

"Oh, girls, if your mothers should die, you would not think as you do now about your homes. I used to think that my mother was very strict and cross, and often I would say so; but when I saw her in her coffin, and remembered how kind she had been to me—how much she had done for me, and how often I had been cross and disobedient, and grieved her, oh, how unhappy I was! It seemed to me as if I would give both of my eyes to have my mother back again. Yes, I would rather be a poor blind girl, never seeing the sun or the flowers, and have a mother, than be motherless, with all things bright and beautiful around me. Girls, perhaps it is your own fault that your homes are not pleasanter; perhaps you do not try to please your mothers, and help them. They had a great deal to do for us when we were helpless infants, and when we grow big enough we ought to do all that we can for them. Oh, girls, I hope you may never suffer as I have, for not obeying your mothers."

The girls all looked quite thoughtful then, and Susan said, "I do believe that Ellen is right. I know that my mother has a great deal of work to do, and all the smaller children to look after, and that often the baby is sick, and keeps her up half of the night; and yet she wants to keep me at school, and she sews late in the evening, to keep my clothes in order. I ought to be glad to do all I can while I am at home. And I don't wonder she is sometimes cross when I slip off without obeying her. It must be hard to have so much trouble with children, and then get so little help

from them, when they are old enough to help."

Clara did not say anything; but she looked as if she was ashamed of her complaints about her mother, and the other girls looked so too.

And then Ellen said, with her eyes full of tears, "Girls, I want you to promise me something—will you?"

"What is it?" they all said; for they loved the gentle young orphan.

"Promise me that you will think, as you go home, what a gloomy place it would be if there was no mother there—promise me that you will love and obey your mothers, so that you would have no cause for self-reproach, if you should see them laid on a dying-bed to-morrow. Promise me that you will treat your mothers as you yourselves think you ought to, when you remember what your mothers have done for you!"

The girls were deeply affected by Ellen's earnestness, and they promised. Perhaps some of them soon forgot it, and did just as they used to before; but all of them did not.

A few weeks after, Ellen and Susan were walking to school together.

"Oh, Ellen," said Susan, "do you remember that day when we were all talking about our mothers, and what we promised you?"

"Yes," said Ellen; "and have you kept your promise?"

"I have tried to, and I find that I have got one of the best mothers that ever lived."

Dear readers, if you will make to yourselves the promise that the girls made to Ellen, and will try and keep it, you will soon feel as Susan did. Your mother will seem to you the very best friend you have in the world, and your home the dearest place. Try it, and if it does not turn out so, it will be a great wonder to

UNCLE JESSE.

Correspondence.

SUNDAY, OR, "THE LORD'S DAY."

To the Editors of the Primitive Church Magazine.

DEAR SIRS,—I would, with your kind permission, show John Sutherland "mine opinion" regarding the use of the word "Sunday," as applied to "the first day of the week," or, "the Lord's Day." Language is of use only as it expresses definite ideas. We employ the terms "Sunday" and "Sabbath" when we speak of "the first day of the week," because those terms best express our idea of that day, which, by consent of Scripture, reason, and of all Christendom, we devote to the worship of God. There can be no more valid objection to the word "Sunday," than to the use of the words "Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday." If we are to confine ourselves to the expression, "The first day of the week," we are equally bound to speak of "The second, third, fourth, fifth, sixth, and seventh days," as, throughout Scripture we find the days of the week so designated. The term "Sabbath" is nowhere applied in Scripture to "the *first* day of the week; but we use the term "Sabbath" because it is a word which best expresses our idea of that day, viz.—that it is a day of *rest*, to be devoted to the worship of God. It matters but little what title we give to the Lord's Day, providing we, with the *heart*, honour and worship him, who as "the Son of man, is Lord also of the Sabbath. (Mark ii. 28.) Wishing you success in your editorial labours,

I am, dear Sirs,
Yours in covenant love,
T. W. MEDHURST.

Glasgow,
September 9th, 1864.

Reviews.

Baptists and Brethren. The Plymouth Brethren's Heresies brought home to the Baptists. By W. Craig. 12mo. Pp. 32. Belfast: C. Aitchison. London: Hamilton and Co. 1864.

James C. L. Carson, Esq., M.D., a son of the late Dr. Alexander Carson, and a member of the Free Communion Church at Coleraine, Ireland, has published a pamphlet of 126 pages (Houlston, London) on "The Heresies of the Plymouth Brethren." Mr. W. Craig is a Pædobaptist. His object is to point out "errors among the Baptists" similar to some of those which Dr. Carson has noticed as existing among the Brethren, and to apply some of Dr. Carson's arguments to his own body. Free Communion gives him this opportunity. For example, Mr. Craig remarks that Free Communion Baptists, "with some rare exceptions," reject creeds and *confessions of faith*, as the Brethren do; and that both the Baptists and the Brethren admit into their communion persons, in their judgment, "unbaptised," and that in doing so "they differ from all Christian churches except the Society of Friends." He thinks it "a contradiction in terms, for churches, calling themselves Baptist or Baptised churches, to comprehend unbaptised members," and that "the Brethren are much more consistent in this respect, because, though generally baptised in the Baptist sense of that term, they adopt a name so general that there can be no contradiction between their name and their practice."

Mr. Craig is quite right in saying that "the Brethren may be considered a sub-division of that class of Baptists called Open Communionists." He is also right when he points out how impossible it is for a Baptist to sustain Free Communion consistently; because it is impossible to show either precept or example for it. "They call upon us," he says, "to give precept or example for Infant Baptism, and tell us that if we cannot do so, our case is gone. Now I call on them to point out a single example of an unbaptised person being received into the apostolic church. . . . As soon as they point to precept or example for admitting unbaptised persons to the sacrament of the supper, I pledge myself to give both precept and example for admitting infants to the sacrament of baptism."

Particular reference is made to the working of Free Communion in the church at Coleraine. The pamphlet is one of interest to Strict Baptists.

W. N.

The Gospel Treasury; or, Treasury Harmony of the Four Evangelists. Compiled by Robert Mimpriss. London: Elliot Stock, Paternoster-row, E.C. Pp. 960. Price 7s. 6d.

This book is in very deed *a Treasury Harmony*. It follows the wording of the authorised version, and adopts as its basis Greswell's "Harmonia Evangelica." It contains many valuable Scripture illustrations; expository notes from the most approved commentaries; practical reflections and geographical notices; and the contents are made readily available by that essential to a good book, viz.—a copious index. The whole has evidently been executed with great industry and care, and furnishes a valuable volume for reference. We know of no book of its class to equal it, or even to approach it in completeness and excellence. The only fault is that the type is very small, owing to the immense mass of information crowded together. But this fault will be, to most people, especially to those who have good eyes and lean purses, more than counterbalanced by the fact, that we are thus furnished with an elaborate work of nearly 1,000 pages for 7s. 6d. We are glad, too, to see that a Library Edition of this excellent "Harmony," in demy quarto, with 1,100 pages of large type, is to be published by subscription. We trust Mr. Mimpriss will be worthily encouraged in this new enterprise.

The multiplication of such works as the above is a healthy symptom. The *ultra* Broad Church school of criticism makes light of "the mere letter of the word." They despise "a hard Scripturalness." They teach us that the spirit must dominate over the letter, not the letter over the spirit. Much of their teaching is simply absurd cant. How can we get at the spirit of any document, but by a careful examination of the grammatical meaning of its words, and of the details of the facts which it narrates? The spirit must be learned from the letter, not the letter from the spirit. This is the dictate of common sense. The larger our acquaintance with such information as is contained in the "Treasury Harmony," the better qualified shall we be to discourse on the spirit of the Christian Revelation. The more accurate our knowledge of Christ and his apostles, and of the events which constitute the gospel record, the more likely are we faithfully to interpret the scope of the whole testimony.

It is *perhaps* impossible for us to construct any Harmony of the Four Evangelists which would not be open to many objections. We have not yet seen a scheme which might not be subjected to much adverse criticism. But this does not prove that a Harmony of the Four Gospels is *per se* impossible. With *our* limited information we may fail in the effort, but it does not follow that with fuller knowledge success might not be attained. It is enough that Harmonies have been constructed which have, at least, satisfied the most scrupulous critics. At any rate, there is nothing which is incapable of any explanation. The most seeming contradictions have been accounted for in various ways, and have been so explained as to remove the appearance of mistake in either writer. No lapse of memory or of inspiration has yet been demonstrated. With this we are content, and can still exult in our old faith that "every word of God is pure," and that "all Scripture is given by inspiration of God." We thank Mr. Mimpriss for his "aids" to this venerable faith, and wish *both* editions of his invaluable work a large sale. Every Biblical student of any grade should have it, in one shape or the other, on his book shelves.

Practical Christianity. A Discourse. By Rev. Robert Holmes, Rawden. Bradford: H. B. Byles. Pp. 16.

This is another very effective Association sermon. It is a pious, intelligent, and manly inculcation of the duty presented in Matt. v. 16, which it regards as defining the nature, urging the duty, and implying the utility of Practical Christianity. The preacher, however, clearly recognises the importance of the doctrines of the gospel to the divine life in man. We have this outspoken avowal—"My confidence in the wisdom and faithfulness of God derives much of its strength from acquaintance with the truth, that he saw the end from the beginning, and ensured by unshaken and unshakable decrees, the predicted issues of the work of Christ. I have found my gratitude for the personal enjoyment of the blessings of religion throb with increasing devotedness and ardour, as my convictions of the depravity and impotence of man have deepened, and my views of the righteous sovereignty of the Almighty have expanded. The Scripture method of justification shows us to be so utterly destitute of merit, and for pardon and eternal life so wholly indebted to Christ, that the inevitable tendency of a clear apprehension of the doctrine is to humble the believer, and to impress him with the reasonableness of the claims of the Saviour to the honours of salvation. That homage we are obviously instructed to pay to the Lord Jesus, *must* receive its inspiration, at least largely so, from his divinity; and an intelligent and firm belief of the same great truth appears to me essential to a tranquil, abiding, and saving reliance on his death. Understand, therefore, that I have no intention to extol practical, at the expense of doctrinal Christianity."

The tone of the sermon is throughout good. We trust that it will have a wide circulation, not only in the author's own county, but throughout the kingdom.

Intelligence.

DENMARK.

Mindstrup Moek, Pr. Veile, Denmark, August, 27th, 1864.

My dear Brother Howe,—A few days ago I received a letter from Mr. J. C. Woollacott, requesting me in future to send my reports to you. It shall afford me pleasure to do so, and I am particularly glad of having an opportunity to write to you now, as I desire to express my sympathy with you in your late bereavement, having seen in "The Primitive Church Magazine" for August that it has pleased God to remove from this present world of sin and sorrow your two dear sons, and take them home to everlasting bliss.

It is some time since I sent my last report to Mr. Woollacott. It was dated 7th June, and you will have seen that I was then severely ill. I was obliged to keep bed for nearly a fortnight. Lord's Day, the 19th June, feeling considerably better, I went to the meeting and preached, though with great difficulty, in the forenoon. This exerted me rather too much, and I felt very weak after it, and was not able to attend the evening meeting.

As hostilities were to recommence on the 26th June, in case the conference meetings at London should prove a failure, which, alas! they did, I had to leave Copenhagen for Jutland before that time, as otherwise there would be no possibility for me to get thither. Accordingly I left Copenhagen on the 21st June, and went to Nyborg, in Funen, where I stayed one night with a brother of ours, in order to get a little rest, and on the 23rd I reached Veile, being not at all well—my head, particularly, was very weak—and not able to bear any exertion. It was long before I, through God's grace, regained my usual health. However, poorly as I was, I went about preaching as far as I was able, and the Lord was pleased to afford me strength.

Lord's Day, the 26th, early in the morning, the hostilities recommenced. The first reports of the cannons were heard again, and poor creatures were killed or maimed. Might not, so called, Christian nations employ the Lord's Day better! and might they not, at least, have waited with their murderous work till the Monday! But such are the doings, and such the fear of God of the people of this world. From that time till now but a short time ago, every communication with other parts of this country, and with other countries, has been stopped; and this is the reason why I have not written before now.—On the same Lord's Day, I went to a place called Oesterhoe, about twelve or fifteen English miles north-west of Veile, and preached the gospel to a few poor, God-fearing people.

Monday, the 27th, I went to Veile. There were a great many Austrian and Hungarian soldiers, as well as of other nations. Having a number of tracts of various languages, I went about in the streets distributing them. It was quite a pleasure to see how these poor people crowded around me, and some came running after me and asked for a book. I gave till I had no more. May the Lord bless these humble means to the conversion of very many of these poor benighted Roman Catholics. You would indeed be surprised at the ignorance of these poor people, but it is not to be wondered at when we consider that they are born and bred in Roman Catholic countries, in the midst of ignorance and superstition. Ignorance is but the natural result of that religion.

Since that time I have laboured, as far as God has afforded me grace, in the southern part of Jutland. I have preached the gospel in many places in various parishes, and I have also occasionally visited Veile. But even the communication with Veile was again stopped for a long time, so that no one could get there except those who had to take provisions to the Germans, with which the poor Jutlanders had to supply them, besides heavy taxes. You will be pleased to hear that new places for preaching the gospel are

constantly opened, and it is almost difficult to supply them all. A long time ago a man living in the parish of Nykirke, about fifteen or twenty miles from Veile, asked me to come to his place and preach. Having not been able to go before, I went Lord's Day, July the 3rd, and preached to a very good congregation from Rom. vi. 23—"The wages of sin are death; but the gift of God is eternal life, through Jesus Christ our Lord." Many were deeply moved. At another time I met a man who has a farm at Krunsborg, in Tyregod parish, above twenty miles from Veile. I did not know him, but he, knowing me, asked me to come to him and preach. I went there on the 17th July, and was very kindly received. He seems to be a man who fears God. There I met with a man, who had come to hear me, and at whose house I had preached before (he lives at a place called Tyregodlund, several miles from the former). He asked me to come to his house and preach, there being many there about who wished to hear me. I went there on Lord's Day, 14th August. He and his wife seem also to be godly people. After preaching, I had a short but warm discussion on church government and baptismal regeneration, with a man who was present, a church believer, as they are called here—that is to say, one who strongly believes in the dogmas of the Established Church, particularly in baptismal regeneration.

Lord's Day, 25th July, I was at N. Snede, and preached to a very good congregation. An aged female, about eighty years of age, was present. She was deeply moved, and after the meeting she pressed my hand, and expressed her gratitude for what she had heard with tears in her eyes.

Having received a letter from the brethren at Veile to come there Lord's Day, the 7th August, I did go, and preached twice. A man was present at the meetings who lives a few miles south of Kolding, and had walked upwards of twenty miles to attend the meetings and be baptised. He has for several years been a believer. But, reading in the New Testament, he found that various practices in the Established Church—among them infant sprinkling—were at variance with the teaching of the New Testament. He did not know any Baptists, but about a month ago he spoke with a man who happened to know a sister of ours who lives about fifteen miles north-west of Kolding. Speaking to this man about his views, and asking him whether he did not know any who held such views, he directed him to our sister (she is married, but her husband is not a member of our church, but rather an opponent, and often unfriendly to his wife because she is a Baptist), and told him that there was one with whom he could agree. A few days after this he visited her, and she took him to some brethren living in the neighbourhood, and from thence he went to our brethren at Veile. He was glad to find that they agreed with him in sentiments, and rejoiced and praised God that he had led him to people who knew and walked in the truth as it is in Jesus. He then desired to be baptised and join our church, and I had the pleasure of baptising him. He seems a simple-hearted and honest disciple, who is not afraid nor ashamed of confessing his faith in the Lord Jesus. Lord's Day last, 21st instant, I was again at Veile, where I met with him. He told me that his friends were not pleased with his having been baptised. Had he not been baptised, they would not have cared so much; but this was too bad, they thought.

From Copenhagen I have received a letter begging me to come as soon as I can, as they need my assistance. I intend, please God, to leave Jutland for Copenhagen in a week or two. I shall then have to stay there some time. You are aware that a truce has been concluded which, I hope, may terminate in peace, and thus put an end to this unhappy war. This country has suffered, and will still have to suffer much from it. However, all this would be but of little consequence if but the people would turn their hearts to God. He would then bestow richer blessings upon them, and put them in possession of a better and more enduring substance than any they have lost. But, alas!

I fear that pride, and vanity, and worldliness, will again predominate, and that, as Pharaoh, most of the people will harden their hearts as soon as the trials are passed. May God look in mercy upon this country, and bless it, and may he accompany with his rich blessing the many means put into operation for the promotion of his kingdom and glory, and the salvation of poor sinners.

I must now draw this letter to a conclusion, otherwise it will be some days before I can get it away.

Remember us in your prayers. May grace and peace be with you and yours.

If you write to me, of which I should be very glad, please direct to Copenhagen, Boldhunsgade, 3.

Yours very affectionately in Christ,

A. P. Förster.

SAXONY.

Beloved Brother Woollacott,—"Hitherto has the Lord helped us." Glad I am that I can say this concerning the past, and especially of the last two months, of which now I will give you a report. The Lord God has helped us and graciously granted health and strength, else nothing would have been attempted or achieved. Praise be to His name! Though we have not seen as much success as we desired, yet still the Lord has given us a few immortal souls for our hire—treasures which are worth more than all the money, time, and efforts they have cost. We are still looking forward to our real and common harvest, which will be a joyous and an eternal one. Daily I feel constrained to commence anew again, just as if nothing had yet been done. May Jesus, our Master, help us further for his own name's sake!

A few days after I wrote you last, which was on the 26th of May, I started for Wittenberg to the *Danish prisoners of war* whom I supplied with Testaments and tracts a few months ago. This time I went there somewhat like a forerunner of one who was coming "to preach deliverance to the captives," namely—our Brother Köbner, Baptist minister in Barmen, who is a Dane by birth, and who travelled about and visited several Prussian fortresses to preach the gospel to his imprisoned countrymen, a mission of great importance. By a letter he entreated me, because he is not acquainted in Wittenberg, to prepare for his coming there. I left everything at home and went, and, thanks be to the Lord, not in vain. Having spoken to the officers and the chief commander of the fortress, our wishes were complied with, and the chief commander gave us for our purpose the largest State Church, and commanded all the prisoners on the day appointed, the 2nd of June, at four o'clock in the afternoon, into the spacious church, when Brother Köbner preached in the Danish language on the words, "The Lord looseth the prisoners." (Psalm cxvi. 7.) After his introduction, he spoke—of the horrid war of man against God—of the consequent imprisonment or slavery—of the only Redeemer, Jesus Christ—and of the glorious liberty of the redeemed. The sermon was listened to with great attention. After the service we both went from bench to bench, whilst the soldiers kept their seats and were presented with tracts, and some with Testaments; likewise we supplied the Prussian Guards with such in the German language. It was rather remarkable that we, as Baptists, got *that church*, which not only is a Lutheran Church, but called *the* Luther Church, because it was on the door of this church that Luther posted his Ninety-six Theses against the Pope, and because he so often preached in it; and he, with Melancthon, is buried there. But the secret was, they did not know we were Baptists—before the service we did not tell it, and afterwards we were not exactly questioned about it—else they would never have given their pulpit to heretics, as they often call us.

Having sown the good seed here, we went by the train to Magdeburg, where likewise formerly I supplied the prisoners with Testaments and tracts. But here we did not get any admission to them again. Every effort proved in vain. We then spent the Lord's Day amongst our members,

and conducted the usual services; also a church meeting was held, in which various affairs were ordered, and with the enjoyment of the Lord's supper the blessed day was concluded.

On the morning following I set out for Hamburg. Our esteemed Brother Oncken being away for several months in England, to collect there for the General Continental Mission, had so much entreated me to supply for him during his absence, which I promised to do for the course of four weeks, because it appeared to me to be the will of God. During that time I conducted all the regular Sunday and week-day meetings of the church in Hamburg — taught the week-day school every day for three hours, the teacher being sick — accomplished some literary labours—baptised three converts — delivered some funeral sermons—kept up a lively correspondence with my own two churches at home—and had the joy of seeing my poor services well received and blessed.

In the beginning of the present month (July) I returned home again, having taken with me from Mr. Oncken's bookseller's shop a number of good Christian books and four thousand tracts for sale and distribution. Having conducted the week-day meeting at home, I left again for a church conference which took place in Magdeburg on Sunday, the 10th of July. A great number of brethren arrived on Saturday night, amongst them some of those persecuted ones in the Duchy of Brunswick. The joy of seeing each other was great. Early on the Sabbath morning a prayer meeting was held, which was a blessed beginning of the joyous day. In the service afterwards I preached on the kingly office of Jesus Christ (John i. 49). In the afternoon a church meeting took place, in which several matters were made the subject of consultation, and a new convert was examined, who with great joy related what the Lord had done to him and for him. He was unanimously received. After the afternoon service, in which I preached on the blessedness of heaven, we sat down to the Lord's table, and saw and tasted the goodness of our Lord. In the evening a lovefeast took place, in which we had by turns prayer, singing, addresses, and mutual intercourse. How blessed are such seasons, and how necessary for the spiritual life of each member, as well as the unity of the church! The Monday after, I solemnised a marriage, at which I had occasion to preach the gospel to a number of curious spectators. Later at night we went out of the town to the large river Elbe, where then our young applicant was baptised.

On Sunday last I preached again in Halle—in the forenoon, on the "new song" of the redeemed in heaven (Rev. v. 9, 10); in the afternoon, having first had the school, my text was the words of Christ, "For thus it becometh us to fulfil all righteousness." Next to this we held a church meeting to hear a young lady's confession, as an applicant for baptism. She was received joyfully as a lovely child of God. As excellent as her words are, is also her walk and her whole behaviour. The poor soul had gone through much pain to be saved: having had a strong desire to be saved from her youth, which of course was from the Holy Spirit, she has been to every priest, to every meeting of Lutherans, Catholics, Irvingites, &c.; tried good works and tortures; but all in vain. At last she was directed to the Baptists, and there she found the Saviour and that people she had sought for. In proportion to the pains and anxiety she has suffered, are now her peace and joy, which constrains her

"To tell all others around,
What a dear Saviour she has found."

About midnight, but by the soft and beautiful light of the moon, we went out of the town to the river Saale, where, by baptism, she was visibly buried and risen with her Lord.

In conclusion, I would make mention of our brethren in the kingdom of Saxony, and I am glad that I can say—they are still doing well, which I saw from the news received to-day. Because the members of this our Saxon church are scattered abroad

like the outposts on a battle field, I arranged the sending abroad of a *circular letter*, but in the following manner:—At the beginning of each quarter, I take a sheet of letter paper, of the largest size, fill up the first half-page with what I think necessary to say, or what the Lord gives me; then it goes from station to station, where everywhere the members read of each other, and write down, before sending it to the next station, their own experiences, welfare, &c.; and at last the letter, completely filled up, returns to me and tells me of them all. Each time it goes the reverse way. To-day the letter returned for the first time, and brought good news from every quarter, with the petition to visit them as soon as possible, and this I shall do, if the Lord permit, in a few weeks.

Concerning our war for religious liberty, which we still carry on chiefly with the pen, I shall report the next time. One fortress our great general, Jesus Christ, has taken and pulled down, but much has to be done yet, and many attacks are still to be made. Will you kindly help us with your prayers? I would especially entreat you and all our dear English brethren to help us with their prayers. They could do in this manner much more than I can do with the pen, and the writing of petitions, and complaints. If you wish to hear of victories and success, don't look to me, but to Jehovah, "the Lord strong and mighty, the Lord mighty in battle," and let him hear first of all your enquiries and petitions.

Commending myself, our churches, and our mission-field, to your prayers, I ever desire to be

Your fellow labourer in the Lord,

MORITZ GEISSLER.

Halle, 23rd July, 1864.

SOLI DEO GLORIA!

IRELAND.

To the Editors of the Primitive Church Magazine.

SIRS, — Thinking that no doubt many of your readers, in common with myself, will feel interested in the welfare and prosperity of our brethren across the channel, and also in the extension and progress of the churches of our own denomination in the sister isle, I take the liberty of laying before you a few remarks made in a tour to the north of Ireland a few weeks ago.

I left Manchester, in company with a friend, for Belfast on the 28th ult., and on the following day met with the pastor of the Baptist church in that place, who kindly invited me to a tea meeting in connection with the Sabbath School and Tract Distributors' Association, to be held in the Victoria Hall that evening. I was there at the time, and after partaking of the good things provided, the chair was taken by Mr. Henry, the pastor of the church, who introduced the business of the meeting, which was to adopt such means and measures as would more effectually improve the Sabbath school and increase the tract circulation. The meeting was very well attended and the subject discussed with ability, and judging from the appearance of the meeting, I think the matter will be taken up with much zeal and earnestness, which I trust will tend to the pulling down of the kingdom of Satan, and the building up of the glorious kingdom of our Lord and Master Jesus Christ.

I was anxious to visit the church at Banbridge, having anticipated spending a few days with the minister of that church, with whom I was in some measure acquainted. But on my arrival I was very much disappointed, for I found that the pastor had left some time ago. I am sorry to say the church in that place is not in a healthful state, no doubt the principal cause being the removal of their beloved minister. But I pray the Lord of the vineyard to send them such a vine-dresser as will properly attend to that little vine—such a shepherd as will care for the sheep.

Banbridge is a most interesting station, having a neat little chapel, and on the whole well attended. Much good ought to be done there, as the objections to the Baptist principles are greatly removed from the minds of many in that neighbourhood.

I then left Banbridge for a small watering place twelve miles north-

east of Belfast, and stopping there over Sunday, being told that there was a Baptist chapel at Conlig, some two miles from that place, I went out on Sabbath morning for the first service.

Conlig is a small village, composed mostly of working people, who are nearly all engaged in handloom-weaving of several muslin trades. The workers in these trades are very badly paid, and work is hard to be got, which leaves those engaged therein very poor. But, though they are poor, I found that they are not kept from the house of God. Although it was the sacrament Sabbath in the Presbyterian church of that place, the Baptist chapel was pretty well filled in the morning; and in the afternoon, although the rain came down in torrents, I observed a good number of anxious hearers willing to attend the house of God and receive the truth, I trust in the love of it. I may here state that I was much pleased to see one person restored to the fellowship of the church, who for some time past had joined the Presbyterians, but on becoming convinced that he had taken an unwise step, and one which his conscience told him was not in keeping with his views of divine truth, he resolved to lose no time in applying to be again restored, and being accepted of by the church, he was publicly reunited on that occasion. I was introduced to the pastor, Mr. Brown, who kindly invited me up to the prayer meeting on Monday evening. It being only a pleasant walk, I availed myself of the opportunity, and can bear testimony to the healthy appearance of the meeting, and the zeal and earnestness with which prayer was made for the well-being of the cause at Conlig. I left much refreshed in mind, and I trust the blessing of the Most High will continue to be poured out upon that beloved land, until wrath, malice, superstition, and envy, are completely banished from the minds of men, and instead thereof, love, joy, and peace, infused by the Spirit of God into their hearts, transforming their lives, and bringing them under the banner of him who is the Prince of Peace.

With due apology, I beg to subscribe myself

Yours in Christ,

J. Silvey.

8, *Anson-street, Hulme, Manchester.*

FORMATION OF A NEW CHURCH.

HOLYWELL GREEN, NEAR HALIFAX.

On Monday, September 5th, 1864, a new Particular Baptist Church, on Strict Communion principles, was formed in this place. In the afternoon, at two o'clock, the Rev. D. Crumpton, of Salendine Nook, described the nature and constitution of a Christian church; the Rev. H. Watts, of Golcar, gave an address on the deacon's office; and the Rev. T. Michael, of Halifax, read the declaration of faith and practice (to which assent was publicly given by the persons about to be joined in Christian fellowship), and then formed the church. The Lord's supper was administered by the Rev. J. Hirst, of Blackley, aided by the other ministers, and many friends from the neighbouring Baptist churches participated. At six o'clock a public meeting was held. The Rev. D. Crumpton was requested to take the chair. The Rev. J. Hirst offered solemn prayer to God for the newly-formed church, and for the two brethren chosen as deacons, and very instructive and encouraging addresses were given by the Chairman, the Rev. J. Hirst, the Rev. T. Michael, the Rev. H. Watts, and Mr. Jonathan Longbottom, one of the brethren chosen to office in the new church, and whose pious efforts had greatly contributed to bring about, with the blessing of God, the events of the day. Between the services, tea was provided for the friends, and a goodly number partook of the refreshment. The spirit of love pervaded the entire proceedings, and the services were marked by great attention and seriousness. Our hope is that this little one may be greatly multiplied and blessed. The district is populous and thriving, and it is pleasing to find gospel principles taking root in busy manufacturing localities, like this, whence, we

trust, they will spread and bless many.

MINISTERIAL CHANGE.

BALLYMENA, IRELAND. — Mr. C. T. Keen has resigned the pastorate here, and returned to his former charge at Bridgenorth, in England. He is succeeded in the ministry by Mr. Eccles, late of Banbridge, who now resides on his large and beautiful farm which he has purchased several miles out of town. The cause is very low; but the Lord is able to raise it up. Much was said of the "glorious revival" here and elsewhere in the "year of grace," and the multitude of "wonderful conversions" that took place during that period; but, alas! where are the converts now? S.

BAPTISMS.

BETHEL CHAPEL, BARNES-STREET, ACCRINGTON.—On Lord's Day morning, September 11th, two young men were baptised in the above-named chapel by Mr. Thomas Bennett, of Barnoldswick.

FARSLEY.—September 4th, four; by Mr. Parker.

NEWTON ABBOT. — September 4th, two; by Mr. Pearce; one male and one female; and one male added who had been previously baptised. It was to many a day long to be remembered.

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

Collected by Mr. WHITEHEAD.

		£	s.	d.
Mr. John Aston, Tarporley	D.	0	5	0
Mr. Joseph Aston, "	D.	0	5	0
Rev. Joseph Smith, Pontesbury	D.	0	5	0
Mr. H. J. Baddely "	D.	0	2	6
Mr. Richard France "	D.	0	2	6
Rev. R. Jenkins, Madely	D.	0	2	6
Mr. D. Ellis, "	D.	0	1	0
Mrs. Morgan, "	D.	0	1	0
Mrs. Roberts, "	D.	0	1	0
At Shrewsbury.				
Miss Cooke	S.	1	0	0
Mr. John Morgan	S.	0	10	0
Mr. Joseph Morgan	S.	0	5	0
Mr. J. Everest	D.	0	5	0
Mr. R. Biggs	D.	0	5	0
Mr. John Watkins	D.	0	5	0
Mr. John Powell	D.	0	5	0
Mr. Edward Palmer	D.	0	5	0
Mr. John Tattersall	D.	0	5	0
Mr. J. W. Seville	D.	0	2	6
Mrs. Evans	D.	0	2	6
Miss Hilditch	D.	0	2	6
Mr. John Hough	D.	0	2	6
Mr. R. Littlehales	D.	0	1	0
Miss Littlehales	D.	0	1	0
Rev. E. Evans, Snailsbeach	D.	0	2	6
Mr. Aaron Price, Wellington	D.	0	5	0
Mr. Samuel Wright, "	D.	0	2	6
At Dawley Bank.				
Mr. James Jones	D.	0	10	0
Mr. James Jones	D.	0	5	0
Mr. Thomas Chapman	D.	0	2	6
Mr. Henry Bailey	D.	0	2	6
Mr. J. Skemp	D.	0	2	6
Mr. John Jones	D.	0	2	6
Mr. M. Bray	D.	0	2	6
Mr. John Bright	D.	0	2	6
Mr. William Wooding	D.	0	2	6
Mrs. F. Lewis	D.	0	2	6
Mr. Robert Hall	D.	0	1	0
Miss M. Wooding	D.	0	1	0
At Broseley.				
John Barnett, Esq.	D.	0	10	0
Mrs. Thomas	D.	0	5	0
Mrs. Hartshorn	D.	0	5	0
Mr. J. Mason	D.	0	2	6
Mrs. Pugh	D.	0	2	6
Friends	D.	0	1	6
At Bridgnorth.				
Miss Fisher	D.	0	10	0
Mr. Robert Gill	D.	0	2	6
Mr. John Meade	D.	0	2	6
Mrs. McMichael	D.	0	3	0
Mr. W. J. Wake, Wolverhampton	D.	0	5	0
Mr. J. Fieldhouse, "	D.	0	2	6
Mrs. Richard Hartland, Wednesbury	S.	0	5	0
At Bilston.				
Rev. William Jackson	S.	0	5	0
Mr. Eli Levatt	S.	0	5	0
Mr. Josiah Thompson	S.	0	5	0
Mr. Benjamin Atwood	D.	0	5	0
Mr. and Mrs. James Lloyd	D.	0	5	0
Mrs. Weaver	D.	0	2	6
Mrs. Thomas	D.	0	2	6
Mr. R. Skemp	D.	0	2	6
Mr. W. H. Baylis	D.	0	2	6
Mr. Thomas Baker	D.	0	2	6
Widow Baker	D.	0	2	6
Mr. Sage	D.	0	1	6
Mr. Husband	D.	0	1	0
Mr. J. Fellows	D.	0	1	0
Mr. Parker	D.	0	1	0
At Walsall.				
Mr. William Bayliss	S.	0	5	0
Mr. F. P. Hubbard	D.	0	5	0
Mr. Joshua Hopkins	D.	0	5	0
The Misses Strachan	D.	0	5	0
Mr. Thomas Lyon	D.	0	2	6
Mr. Joseph Shaw	D.	0	2	6
Mr. Joseph Mills	D.	0	2	6
Mr. Thomas Evans	D.	0	2	6
Mr. Job Craddock	D.	0	2	6
Mr. John Bayliss	D.	0	2	6
Rev. W. Lees	D.	0	2	6
Mr. John Cotterell	D.	0	2	6
Mr. John Hanley	D.	0	2	6
Mr. Michael Coates	D.	0	2	6
Mrs. John Cotterell	D.	0	2	6
Mrs. Billingham	D.	0	2	6
Mr. Cotterell	D.	0	1	0
At Coseley.				
William Burnett, Esq.	S.	1	0	0
Rev. R. Nightingale	D.	0	5	0
Mr. William Greenway	D.	0	5	0
Mr. William Thompson	D.	0	5	0
Mr. J. Green	D.	0	3	0
Miss Parks	D.	0	2	6
Mr. S. Lloyd	D.	0	2	0
Mr. William Webb	D.	0	2	0
Mr. Smith, of Dudley	D.	0	2	0